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Editor's Introduction

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Editor's Introduction

A part from Fr. Miguel A. Bernad, S.J., the Jesuit with probably the longest involvement with and the most number of contributions to this journal has been Fr. John N. Schumacher, S.J., the editor-in-chief from 1975 to 1978. Father Schumacher turns 83 on 17 June 2010, but his intellectual production has not ceased. His latest book, *Growth and Decline: Essays on Philippine Church History*, appeared last year. His immense contributions to Philippine scholarship include *The Propaganda Movement: 1880–1895*, a classic in Philippine historiography, and *Readings in Philippine Church History*, an essential reading in many seminaries. To honor him with this festschrift is but just.

The articles in this issue reflect Father Schumacher's conjoined interests in Philippine nationalism and church history. As the interview published here reveals, the church's inculturation—its incarnation in a given cultural and historical setting—has been a major concern of his. Out of this concern have emerged books and articles on Fr. José Burgos, whose intellectual and political genealogy is traceable to Fr. Pedro Peláez. To illumine Peláez's life and work we have Roberto Blanco's article. Blanco narrates how Peláez, a creole secular priest, suffered injustice in his ascent to Manila's ecclesiastical *cabildo* (chapter of canons) and how he used his brilliance to defend the native clergy against friar orders in the struggle over the control of parishes. After Peláez's death in 1863, Burgos carried on his campaign with an overt nationalist hue.

The social influence of native priests was palpable even during the Tagalog uprisings against monastic estates that occurred in 1745, as Fernando Palanco asserts in his reconstruction of events based on Spanish primary sources. Palanco attributes the revolts to demographic growth as people and friar hacienda owners maneuvered to possess land, the former for subsistence, the latter for gain.

The advent of the American colonial regime was a critical conjuncture for the Catholic Church. In an appreciative critique, Fr. Antonio Francisco B. de Castro, S.J., focuses on the early decades when American and Spanish Jesuits grappled with the question of which language to use in Jesuit education. De Castro argues that ultimately the debate concerned missionary effectiveness

in saving the Filipino soul, but this soul was a mere specter even as Philippine languages were marginalized in the whole discussion. In the early 1950s, the threat of communism saw Fr. Horacio de la Costa, S.J., assuming the role of theoretician of the Catholic Church's response, as Reynaldo C. Ileto adumbrates.

Fr. Jose Mario C. Francisco, S.J., pursues the question of inculturation by constructing ideal types of religious spaces according to the worldviews of traditional Catholicism and alternative sects on Mount Banahaw in contrast to those of the Couples for Christ and El Shaddai charismatic movements. A group's self-understanding of religious space, Francisco asserts, influences its practices in civil space and its social involvement, an interesting proposition that invites discussion.

Although the dividing line with church history cannot always be drawn unambiguously, questions of nationalism and nationalist historiography are tackled in the contributions of Francis A. Gealogo, Resil B. Mojares, Reynaldo C. Ileto, and myself. Taking his cue from Schumacher's point that, more than the *pasyon*, the novenas shaped folk religious perceptions, Gealogo examines the novenaries and calendars of the Iglesia Filipina Independiente, which propagated unheard of names and made biting political commentaries. Gealogo argues that these religious texts served as conduits of world-modernity and nationalism, seemingly devoid of contradictions. My article on the *Pacto de Sangre* builds on Schumacher's insight on the anachronism of the late nineteenth-century nationalist readings of the blood oath of Sikatuna and Legazpi in 1565 and shows its connection to the nationalist construction of the past and the creation of a founding myth.

Several men in Philippine history, many of whom Schumacher has written about, are made to appear together in a heroes' gallery that Guillermo Tolentino drew in 1911 in an attempt to construct a national pantheon. Mojares expounds on this portrait in the context of the movement, not without ironies, to define Filipino national culture under the auspices of American rule. As individuals and groups jostled to influence nation building in the early 1950s, Ileto shows that discourses of heroism, an unfinished revolution, and a new Propaganda Movement rose to the fore, harking back to Schumacher's work.

Salvador P. Escoto calls our attention to the records of the inspection tours conducted by Archbishop Basilio Sancho de Santa Justa from February 1773 to November 1775. These sources provide a wealth of information on matters such as church facilities and finances, ethnicities, and demographic data. In the interview Father Schumacher rehearses his entry to the priesthood and the serendipitous path that took him to Philippine church and nationalist history. A list of Schumacher's published works concludes this special issue.